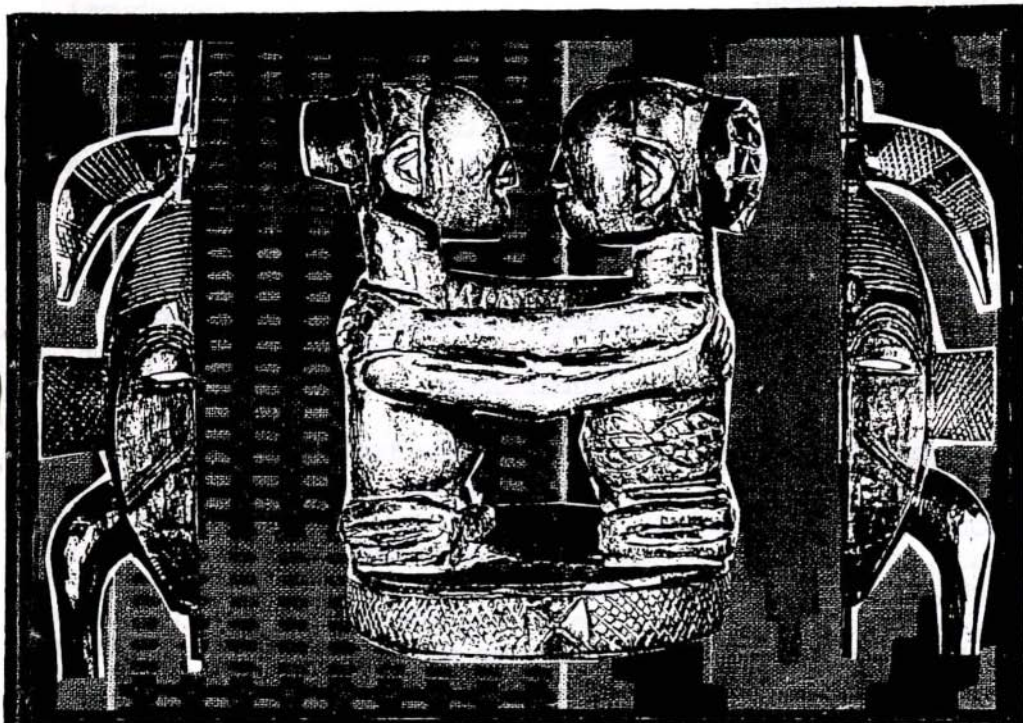


# H A R A M B E H F L A M E E

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## EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

## COMMENTARY

### The Fourth of July: What Is Its Meaning for Us?

What to the American slave is your Fourth of July? I answer, a day that reveals to him more than all other days of the year, the gross injustice and cruelty to which he is the constant victim. To him your celebration is a sham; your boasted liberty an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgiving, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, impiety, and hypocrisy's thin veil to cover up crimes which would disgrace a nation of savages. There is not a nation of the earth guilty of practices more shocking and bloody than are the people of these United States at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the Old World, travel through South America, search out every abuse and when you have found the last, lay your facts by the side of the every-day practices of this nation, and you will say with me that, for revolting barbarity and shameless hypocrisy, America reigns without a rival.

The above is what Frederick Douglass had to say about the U.S. Independence Day/4th of July back in 1852. Of course, when he spoke these words, chattel slavery was authorized by law and would continue to be so authorized for more than a decade later. So the 4th of July was a sham, as far as enslaved Africans in this country were concerned. It was a sham, not only because of slavery, but because of what the 1776 Declaration of Independence represented; namely, a declaration by British and other European trespassers that they would no longer give loyalty to or follow instructions from the colonial power--Britain.

This was an argument between Europeans(Caucasians) that had nothing to do with Africans or the people("Indians") indigenous to what would become the United States of America, at least as far as their having a voice in the argument was concerned. The Declaration of Independence, just like

the U.S. Constitution, which would come more than a century later, was a document designed and agreed to by European males living here on land they were occupying by force. July 4th., then, was nothing for either enslaved Africans in "the land of the free" to celebrate or for Africans here who were not, officially, chattel.

Here we are in 2004, 152 years since Douglass' speech. Legal slavery is long gone. Laws mandating color-based discrimination in jobs, schooling, public accommodations, etc. are no longer on the books. We are no longer, as a people, denied the right to vote. There are Africans in this country with big-time dollars, Africans in corporate board rooms, Africans holding political office. So if we re-ask Douglass' question and put it just a little differently--"What to the African in the U.S. is your Fourth of July"--would our answer be much different from that which he put forward?

What of the "gross injustice and cruelty" Douglass spoke of? Yes, we have opportunities and alleged "rights" that our enslaved foreparents did not have. But let the records speak. There is still, **in reality**, a U.S. for Europeans and one for Africans and, in varying degrees, other people of color. We are more likely than Europeans to be pulled over by cops for "routine" traffic checks, more likely to be falsely arrested, and more likely to be brutalized or killed by these cops. If we are criminally indicted by prosecutors, we are likely to be hit with more serious charges than Europeans and, if we are convicted of these charges, we face stiffer penalties.

In public schooling(so-called "education"), "separate but equal" hasn't been the law of the land since the Brown vs. Board of Education decision of fifty years ago. But, typically, our children go to schools that get significantly less funding than schools in predominantly European neighborhoods. This can mean, and often does, that our children are being taught by lower-paid teachers, are more likely to have textbooks that are not up to date and to have less access to computers and other teaching-aid technologies, and have greater chances of being taught in buildings that are unsafe. But more important than any of this is the fact that the minds and spirits of our children continue to be damaged by curricula that teach them to believe in

the superiority of European people and in the sacredness of their institutions and values.

As far as matters of economics are concerned, jobs and promotions are more available to Europeans than to us; it is easier for Europeans to obtain loans from banks and other lending institutions; home insurance rates are often higher in predominantly African communities than in those that are mainly European; etc.

With respect to matters of health, African communities are less likely than European neighborhoods to have grocery stores that offer fresh fruits and vegetables and other healthful foods; are more likely to be in close proximity to chemical plants, toxic waste dumps, and/or other facilities that pose serious dangers to health; and the Sisters and Brothers in these communities have less access to adequate health services.

As was the case in 1852, gross injustice and cruelty are in effect. Laws have changed and the **methods** by which injustice and cruelty are implemented have changed. The U.S. has become more "sophisticated." The hanging tree, for example, has been replaced, in general terms, by lethal injection. In practical terms, "negroes need not apply" has been replaced by "downsizing," "reorganization," "outsourcing," and other words and phrases signaling that workers in manufacturing and other vulnerable employment sectors are joining the ranks of the unemployed. Africans, of course, are more likely than Europeans to be in these sectors and less likely to have options.

In practically all major areas of life in this society, we are under-represented with respect to advantages and over-represented with regard to disadvantages. Some of this is due to factors that were set in motion by the first and ultimate disadvantage we were branded with 400 years ago--slavery, and the European-supremacist ideology that came along with it. Some is due to capitalist economics; to the evolution from the industrial to the "information age"; shifts in strategies, alliances, etc. in the political arena; and other forces that would **seem**(often, falsely) to be unconnected to our Africanness and the European supremacist mentality and system.

While it is no longer true that we are, legally and physically, slaves, it is also true that many of us are intellectually and psychologically enslaved. In the process of chattel slavery, we were aborted from the womb of our African cultures: snatched away from our languages, customs, spiritual beliefs, value systems, etc. Living in this country today, we speak a European language, worship according to the dogmas of Europeans' religions, dress in Europeans' clothes, and tend to view and deal with "reality" through a European value system and from a point of view which puts Europeans' interests ahead of our own.

Fortunately, despite all of this, **some** of us can see a little bit, enough to know that a celebration of one group of Europeans' declaration of independence from another is not a celebration for us. But the 4th. of July is also a metaphor or symbol for patriotism. And while most of us don't see the 4th. as much more than an opportunity to get our grub on out in parks with friends, maybe check out some fireworks, etc., the fact is that the patriotism the 4th. of July symbolizes is something many of us are afflicted with. We allow our children to pledge allegiance to the "stars and stripes"; we stand for the national anthem at sporting events and some of us even try to sing along. But these are "only" symbolic things, we might say--"formalities" of little meaning.

But at this very moment, Africans in the U.S. military are taking lives and losing their own in Iraq. As has been the case with most wars the U.S. has launched against supposed "enemies," this one is of that same fraud, deception, and hypocrisy that Frederick Douglass spoke of more than a century and a half ago. Bush's stated "justifications" for this war constitute a sham. But if we eat outside or watch some fireworks displays to celebrate a 4th. of July that's a sham, that's no skin off our backs, literally. But the blood and guts of patriotism--the willingness to send our daughters and sons off to war--is an issue of life and death. That so many of us are willing to do this is a sure sign that we exist in a state of mental and psychological slavery at least as severe as the physical slavery experienced by our foreparents.

-Editor

## FROM OTHER SOURCES

### Death of Bystander in Newark, N.J. Leads to Gang Truce

"The fatal shooting of an innocent bystander last April prompted the community here to band together and send a message that the violence that has besieged the city had to end. During a vigil in honor of Cheryl Green, a group of residents and community organizations said they hoped the message would affect someone enough that it would produce some serious changes...On the heels of their historic May 22 ceasefire, gangs here stood before about 150 residents of the Baxter Terrace Houses...and tried to live up to the principle of their agreement by asking for forgiveness and pledging to clean up the community...

"Promoting Save Our Selves Inc., an organization he started in April with fellow Crips member, Blaze, Ali of the Bloods and Byron 'Boogie' Kelley, he[Face, 33-year-old Crips member] said it was a gang prevention and intervention organization for at-risk youngsters...

"One person willing to lend his time and talents to the efforts of S.O.S., Inc. is Councilman [Charles] Bell. After meeting with both sides in April, the councilman said he thought the gangs were headed in the right direction and vowed to do what he could to help them keep the peace. He urged the residents of the housing development to give the gangs their support...Mr. Bell has worked to help some gang members secure jobs for the first time in their lives.

"'We need to give these young men a chance', he said. 'There is a \$5 billion construction program in Newark that needs to be utilized that can help the gang members learn trades and work their way up if they want'...

"It is the access to resources like these that is a key component to having any truce stick, says long-time gang activist Rodney Daley...Mr. Daley, who has worked for over 20 years with gangs and runs a rehabilitation and prevention program for Boston youngsters, contends that...the Newark gangs must now be careful of outside influences that may threaten the peace process...Whenever the culture is threat-

ened, there will be forces that will try to maintain the status quo. To diminish the effects of any possible retribution from other gangs, Mr. Daley says communication is of the utmost importance...

"Since signing the truce, S.O.S., Inc. has received much unexpected attention. Some churches have requested the young men to speak to their congregations...the superintendent of Newark Public Schools, Marion Bolden, completely revamped a 'Keeping the Summer Safe' program slated for June at the Newark Symphony Hall and invited only members of S.O.S., Inc. to speak to ministers, politicians and businesspersons who have access to badly needed resources...

"For now, those living in Baxter Terrace say they will do what they can to support the gangs and S.O.S. to maintain peace. The group's members say Baxter Terrace is just the beginning. Eventually, they want to go to other housing developments and clean them up. They say after years of destroying their environment, the onus is on them to rebuild their community...

"The Newark gangs say the truce is holding, and since signing the ceasefire they have found time to fraternize with each other. They've even begun to refer to each other as brothers..."

-from "Piecing the Peace Together," pages 3 and 31, June 8 THE FINAL CALL(Chicago, IL.)

### **Study Looks at Color, Class, and Schooling in Examining Increased Rates of Imprisonment**

..."A study by UW[University of Washington] sociologist Becky Pettit determined that African American men who had reached their 30s by 1999 went to prison at a much higher rate than black men 20 years earlier. There also was a much stronger correlation between imprisonment and a lack of education for black men than for white men, Pettit's research found.

"The study, 'Mass Imprisonment and the Life Course: Race and Class Inequality in U.S. Incarceration', will be pub-

lished tomorrow...in the American Sociological Review. Researchers examined federal and state prison records, along with previous studies in the field and U.S. Census data.

"Pettit and her co-author, Bruce Western, a professor at Princeton University, compared the risk of incarceration for white and black men born between 1945 and 1949 with those born between 1965 and 1969.

"Pettit's research found that not only were black men who reached their early 30s by 1999 almost seven times more likely have been in prison than white men, but that 60 percent of black men who dropped out of high school ended up in prison. That represented a huge increase over the 17 percent incarceration rate for similarly educated black men who reached their 30s by 1979...

"White men who dropped out of high school and reached their 30s by 1979 went to jail at a rate of 4 percent; by 1999 that rate had grown, but only to 11 percent.

"For black men with some college education, the incarceration rate remained about constant, falling from 6 percent in 1979 to 5 percent in 1999, the study found...

-from "Rate of Black Men's Imprisonment Rising," page 1, July PRISON ART(San Francisco, CA.)

### **Exhibit to Display Literary, Scientific, and Other Achievements of 14th.-18th.-Century Western Africa**

"The International Museum of Muslim Cultures(IMMC) presents its...'Legacy of Timbuktu Exhibition'. This exhibit introduces a single theme...: The Golden Age of Africa and Its Legacy to the Americas--The Islamic Influence...

"The centerpiece of The Timbuktu Exhibition is the display of a collection of ancient African manuscripts that was found in Timbuktu recently, dating back to the 14th century...They treat a wide variety of religious, scientific, artistic and literary themes, a culmination of the known

and studied Islamic sciences in West Africa during the Middle Ages. A number of the manuscripts are written in Hebrew, some in traditional languages, with the majority in Arabic. Another important component of the exhibit is making the connection to the Americas. Thus, along side the ancient African manuscripts will be Arabic writings of enslaved African Muslims in America. The autobiography of Omar Ibn Said, a...Muslim scholar from West Africa who became a slave on a North Carolina plantation will be on display...The Arabic writings by Ibrahima Abd ar-Rahman, the famed 'Prince Among Slaves', who was a West African Muslim prince enslaved in Natchez, Mississippi 1788-1828 will also be on display...

"The exhibit is examined through a variety of media: literary, film, art, architectural design, portraiture, and music. IMMC is in collaboration with the Malian Association for Action Research for Development...and the Mamma Haidara Library in Timbuktu of Mali, West Africa..., as well as the Timbuktu Educational Foundation of California..."

-from "The International Museum of Muslim Cultures Presents the 'Legacy of Timbuktu Exhibition,'" page 7 A, June 17-23 JACKSON ADVOCATE(Jackson, MS.) Editor's note: Unfortunately, the article from which these excerpts were taken does not say where in the exhibit is going to be held.

### **African Union Continuing to Move Forward**

"The Africa Union(AU) officially launched May 25 the Peace and Security Council, billed as a robust guarantor of stability in Africa, much like the United Nations(UN) Security Council.

"Mozambican President Joaquim Chissano, the current chairman of the 53-member AU, formally inaugurated the council at a ceremony at the organization's headquarters in Addis Ababa attended by the heads of state and government from at least eight countries.

"The council has been meeting since March. With the AU's rights to intervention, the handling of states such as Zimbabwe and Sudan will be yardsticks for the nascent council...

"Of the AU's 17 planned organs, five are up and running, including the conference of heads of states, the executive commission and the advisory parliament. In the pipeline are an African central bank, court of justice, human rights court and social and economic council.

"AU Commission chairman Alpha Oumar Konare described the security council as 'a valuable instrument that has the power to anticipate and prevent policies that could lead to genocide'.

"Officials have vowed that the new council will act to intervene in the continent's conflicts, setting the two-year-old AU apart from its largely toothless predecessor, the Organization of African Unity(OAU)..."

-from "AU's Security Council Launched," page 13, June 8 THE FINAL CALL

### **Africa Challenged by Forces and Manipulations in World Economy and Finances**

..."The G-8 used to be known as G-7 or Group of Seven, but with the admission of the Russian Federation,...it is now called the G-8...The G-8 includes Canada, France, Germany, Italy, Japan, Russian Federation, United Kingdom and the United States of America.

"These countries make up less than 14 percent of the world's population, 843 million people, but in 2000,...it accounted for a net gross domestic product, or GDP, of \$21 trillion within a total world GDP of \$31.3 trillion, which in effect means that the G-8 countries control about 68 percent of the world's economic output. Due to this economic domination and its militaristic adventures, the G-8 sets the global economic agenda, which it then advances through institutions it dominates such as the International Monetary Fund(IMF), the World Bank,...and the WTO[World Trade Org.]...

"Proportionally, Africa accounts for almost the same percentage of the world's population as the G-8 countries, but it accounts for only 1 percent of the world's gross

domestic product...

"The continent possesses some of the world's most strategically significant natural resources, including 54 percent of the world's cobalt, 32 percent of bauxite, 52 percent of manganese, 81 percent of chromium stocks, and over 85 percent of the world's total reserve base of platinum minerals, not to mention large quantities of gold, diamonds and silver. In addition, the world is becoming increasingly dependent on Africa's oil.

"Unfortunately, the Western world continues to control what it pays Africa for its abundant natural resources, as well as dictate what Africa pays for the re-exported finished products. Today, Africa's debt to the West stands at \$315 billion, down from \$375 billion, and it is quite difficult to point to any meaningful projects as evidence of the loans...

"There are many Africans, as well as other world economists, who are beginning to question the wisdom of African nations continuing to spend almost 40 percent of their GDP in servicing these loans.

"The alternative to the intransigence of the Western nations is...the utilization of the same methods employed by Russia and Argentina in extricating themselves from the heavy burden of international loans. They both defaulted, Russia in 1999 and Argentina on Nov. 21, 2002.

"In a continent where some 60 percent of the population subsists on \$1 a day, the governments cannot continue to utilize over 40 percent of their meager revenue in servicing these loans which, in the first instance, were made fraudulently."

-from "G-8 Nations Fail Africa Again," pages 1 and 10,  
June 16 SAN FRANCISCO BAY VIEW(San Francisco, CA.)

## **Zimbabwe Government's Recent Land Nationalization Explained**

..."Lands Minister, John Nkomo, said plans were already underway to abolish title deeds and replace them with 99-year-long leases. 'We don't believe that land should be used for speculative reasons...the leases will act as good enough collateral'.

"Before land reform began four years ago, a small group of white commercial farmers owned almost 70 percent of Zimbabwe's arable land. Today, fewer than 500 remain, owning just three percent of the country's land, according to a government land audit report...

"'Nkomo has merely clarified any uncertainty among white farmers and the newly-resettled farmers they may have had over land tenure. It also put to bed any hope white farmers may have had about compensation for the land taken from them', [Harare-based land expert, Sam Moyo] added..."

-from "Zimbabwe Govt. Moves to Nationalize All Productive Land," page 2, summer NATION-TIME(Jamaica, N.Y.)

## **African Nations Resisting Importation of Genetically Modified Agricultural Products**

"Colin Powell has called on the Pope himself to denounce the leaders of African nations who are rejecting genetically modified(GM) food aid offered by the US. In March, Angola joined Lesotho, Malawi, Mozambique and Zimbabwe, all of which require GM grains to be milled before accepting them as aid.

"In 2002, Zambia imposed an outright ban on the acceptance of any GM food; a predicted famine failed to materialize and now Zambia exports food to its neighbors. In May 2003, the government of Sudan declared that it would not import GM grains, but it has granted waivers until January 2005 under diplomatic pressure from the US...

"Farmers who are given corn for food frequently plant some of the grain. In Mexico, which bans the import of GM seeds, massive imports of GM corn(which flooded the market after

he passage of the North American Free Trade Agreement) have resulted in the contamination of even backyard plots of heirloom corn.

'African leaders who require milling before acceptance of GM food are trying to guarantee that this kind of contamination will not take place in their countries...

'The US provides half of the food aid delivered by the World Food Program(WFP), and this export pipeline has provided a guaranteed market for many farmers in the US. About 40 percent of corn and 80 percent of all soy planted in the US is GM. Most food available for export worldwide is GM-free; only food originating on US farms contains GM seeds and grains.

"The WFP, responsible for distributing the vast majority of food aid to Africa, responded to Angola's recent declaration by saying the country will face a significant decrease in food aid if it insists on milling...

"Articles in mainstream publications downplay the potential risks posed by GM crops and food. Instead, the articles stress the starvation sweeping Africa and the possible economic repercussions from loss of trade with the EU[European Union]...

"Many African nations are holding firm to their right to determine what enters their countries. The issue of widespread famine in Africa may be similar to the issue of starvation all over the world. Raymond Bokor, a scientist from Ghana, points out, 'There is plenty of food in Africa. The problem is distribution.'"

-from "We Don't Need It, We Don't Want It: African Nations Reject GM Food Aid"; page 33; July-August EARTH FIRST (Tucson, AZ.)

# KUUMBA

## MY SISTER/MY ELDER

in another time and place, my sister/my elder  
in another time and place  
at a village in the home where  
you and i have never been  
we would be calling you 'Queen Mother'  
but in our own tongue  
and standing eagerly and patient  
outside the doorway of your house  
in respect and reverence for your age  
and goodness of heart by which you loved  
and cared for us  
and fruits of experience and wisdom  
that you shared with us  
and when you'd walk  
there'd be no beast for you to fear  
no leopard nor lion on the prowl  
no viper concealed in bushes  
because you would not walk alone  
nor unprotected  
because we would be your vigilance and courage  
for all the time that you were ours  
Queen Mother still  
in the here and  
in the now  
might you sit a spell  
and rest your weary feet.

-Mondo

## BOOKS

HIGHWAY ROBBERY: TRANSPORTATION RACISM & NEW ROUTES TO EQUITY, edited by Robert D. Bullard, Glenn S. Johnson, & Angel O. Torres

Published by South End Press

"Highway Robbery illustrates the contributions of transportation policy, and transportation tax dollars, to racial and economic inequality. The authors combine academic research and grassroots perspectives to link national inequalities in transportation to larger economic, health, environmental, and quality of life concerns...this collection details progressive transit activists' efforts to tip the scales of transportation justice."

WE WANT FREEDOM: A LIFE IN THE BLACK PANTHER PARTY by Mumia Abu-Jamal and introduction by Kathleen Cleaver

Published by South End Press

"Mumia's keen analysis of the Panthers provides readers with a unique understanding of an organization...Rewarding too is his fresh assessment of the role of women in the Party, which thoughtfully draws on the work of the late Safiya Bukhari." -Herb Boyd, editor of Race & Resistance

THE RACIAL CONTRACT by Charles W. Mills

"Dr. Mills raised a number of polemics that helps one to understand the global level of white supremacy...The Racial Contract is a...world view of the social contract..., yet from a racial perspective...Mills calls the Racial Contract 'an exploitation contract that creates global European economic domination and national white privilege.'" -A'Jamal Rashad Byndon

*As African men, we commit ourselves to respecting ourselves and each other; to respecting African women; and to respecting our children and youth, and giving them proper guidance.*

## BACK IN TIME

Amos 'n' Andy were two radio characters born in the minds of the white radio actors Charles Correll and Freeman Gosden..."Amos 'n' Andy" was first broadcast in the earliest days of radio...President Herbert Hoover was such a devout radio fan that he left strict orders that he was not to be disturbed while "Amos 'n' Andy" was on. The president of the United States deferred affairs of state for fifteen minutes in order to laugh as he listened to the fictitious drama about black people. Hoover was known for his apathetic attitude toward blacks and native Americans, which certainly didn't dilute his love for the exploitative show.

The president personally invited Freeman Gosden and Charles Correll to the White House, where the actors were asked to re-enact favorite episodes of the program...The enthusiasm the president of the United States exhibited for "Amos 'n' Andy" served as a seal of approval and guaranteed even larger American audiences for the racially biased material.

"Amos 'n' Andy" made millions of dollars for Lever Brothers. The theme--a whistled tune--backed the commercial for Rinso soap and was heard across America as audiences held their sides aching from laughter...

America was a lynch-spirited, segregated society where the notion of blacks living outside ghetto communities like Harlem was unthinkable. We had no positive image from the mass media, so we settled for far less. We were not told about anything black in public schools. In the movies, no blacks in major-league baseball. When "Amos 'n' Andy" reached the ears of black people, most people failed to consider the slap against their race. It was then enough to merely receive attention of any sort.

**Source:** BLACK IS THE COLOR OF MY TV TUBE by Gil Noble

## ANNOUNCEMENTS

UNITY 2004 will be held Aug. 4-8 at the Washington Convention Center. The convention is the signature event of NITY: Journalists of Color, Inc.--an alliance representing the combined 7,000 members of the Asian American Journalists Association, National Association of Black Journalists, National Association of Hispanic Journalists and the Native American Journalists Association...the expo will provide opportunities for media organizations, non-media organizations, non-profits and government agencies with a forum to interact and recruit journalists. The expo will also showcase training opportunities, an authors' carousel and press conferences...To engage the local community of Washington, D.C., UNITY will hold a special Town Hall meeting that will be open to the public, "The New Multicultural Dynamic in Entertainment," which will feature artists of color in music, film, television and publishing who will debate the fight for acceptance in the media, the effect of coverage on broader culture, how people of color in entertainment are portrayed in the news and whether or not the media "gets it." For additional information, call (403) 469-2100, or, on-line, <http://www.unityjournalists.org>

The Triple One Neighborhood Association and Parents' Union is spearheading an effort to acquire names and affidavits from North Omaha residents "for the express purpose of filing a class action lawsuit against the City Planning Department and its funding source, the Department of Housing and Urban Development," said Matthew Stelly, director of the organization. According to Stelly, "the city of Omaha Planning Department has stolen \$140 million in Community Development Block Grant funds since 1975. He said that, while the city was receiving millions of dollars, North Omaha was deteriorating. Stelly said that anyone wishing to be a part of the grievance can come to the Washington Library and sign up. To find out more about this lawsuit, contact the Triple One Neighborhood Association at (402) 556-3378.

The Saturday meetings of the Harambee Afrikan Cultural Organization prison chapter(Lincoln, NE.) are held from 1 to 3 p.m. Our Tuesday meetings are from 6 to 8 p.m.

If you're in the African community on the outside, call us at (402) 479-3379. We look forward to working with you.

## **HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED**

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

### **NGUZO SABA**

Umoja - Unity

Kujichagulia - Self-determination

Ujima - Collective Work and Responsibility

Ujamaa - Cooperative Economics

Nia - Purpose

Kuumba - Creativity

Imani - Faith

## **HARAMBEE AFRIKAN CULTURAL ORGANIZATION**

### **CENTRAL COMMITTEE**

Alaga(Chairman - Wopashitwe Mondo Eyen we Langa

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Les Wagner

Olotu Eko(Education Chairman) - position unfilled

Eleto(Administrative Chairman) - position unfilled

Akapo(Treasurer) - Johnny Houston

Akowe(Secretary) - Mosi Bankole

Akewi(Librarian) - Kitwana Musasi Mtundu

### **HARAMBEE FLAME EDITOR**

Wopashitwe Mondo Eyen we Langa